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 side of those believing in it, and consequently can be regarded to suit them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the
 Lord your God, and none else; and my people shall never be ashamed."—
 JOM. ii, 27.

No. 35, Vol. XLVI. Monday, September 1st 1884. Price One Penny.

RELIGIOUS PERSECUTION

(From the Chicago correspondence to the Deseret News.)

MR. Blaine touches on the Mormon question, but so briefly that it is diffi-
 cult to divine his real views on this topic. He echoes some of the
 platitudes that have been hawked about in pulpits and police courts, but on
 the whole he admits the constitutional bar to interfere with religion. This
 Mormon question may appear simple, and men of prominence in the com-
 munity may say, "Wipe it out." That is folly. European observers are
 always dwelling on the fact that our statesmen have no social or economic
 question to deal with. However, it is in the treatment of such a question as
 Mormonism that statesmanship is exhibited. To the British statesman, who
 has polygamists, Parsees, Butees, Romanists, Salvation Armies, and a thousand
 and other sects, our great concern and solitudes about Mormonism may
 appear ludicrous. But our consideration of it as a religion, we must
 necessarily review the history of religious development in other ages. Poly-
 gamy, if the world accepts the term, is a source of terrible apprehension. It
 is strange that in this age of divorce and mock marriage, of sexual insanity
 and venereal violence, we should dread the salvation of family sacredness
 by a religious polygamy. At all events, this latter can do no more harm than
 to that that was to the Mormon caused 30,000 persons to suffer death in
 Honduras and Nicaragua for Ahabaptist errors; than that which caused the
 death of 100,000 persons, 8,000 of whom were burned, during eighteen years
 of Roman Catholic ministry. Twenty thousand Jews in Andalusia alone were
 burned or mutilated.

If we follow the wars of Europe, which for 200 years ago were mainly caused
 by religion, and which have caused rivers of blood to flow between nations
 have not been treated more or less as religious persecution has been treated in the history of religion.

futile it is, and how senseless at this latter day to inaugurate a religious persecution. We will see that with all this bloodshed and misery and tyranny, no sect nor religious development has ever been suppressed. Let us follow Sir Walter Scott in his historical romances, and ask ourselves what after all did Claverhouse achieve. Let us follow the scar-faced Oliver through Ireland, and ask ourselves, did he suppress or extinguish Celtic Romanism? No, but he and his followers have kindled a fire that is still burning, and as matters stand at present, likely to burn and perhaps affect the progress of modern civilization.

As to polygamy, it is an institution peculiar to Mormonism, and cannot affect other sects. It cannot affect the purity or impurity of any people outside of those believing in it, and consequently can be regulated to suit themselves. It may be said it is a retrogressive symptom. So much the better then. We have the evidence of all history, that a progressive people never adopted a retrogressive religion; therefore we as Americans are safe. If Mr. Blaine should devote a little time to the consideration of polygamy, individual and social rights and kindred themes, he will not hasten into religious legislation for popular clamor.

The persecuting spirit is not always generated by bad intents, or prompted by an inherent love of exercising authority. On the contrary, some of the characters in history whose names cause the blood to shiver on account of the persecution and intolerance they were guilty of, were men of the purest and best intentions, and indeed of irreproachable moral character in some cases. For instance, Marcus Aurelius was a man of acknowledged moral superiority, and of unquestioned honesty, as well as of the kindest and best intentions, yet he was the most savage, barbarous and uncompromising of the early Christian persecutors. While on the other hand, the historians Moyle, Mischeim and Milman claim that Commodus and Helio-gabalus, two of the most infamous and most odious of mortals, were peculiarly tolerant and favorably disposed towards the early Christians. In fact, Moyle says that Commodus first checked the penal legislation instituted against the disciples of Christ. The church historian Neander says that the best emperors opposed Christianity, while the bad ones were indifferent to its encroachments. The history of the Spanish Inquisition causes a thrill in the bosoms of many if not all students, and we have no evidence but that they were actuated by the kindest intentions. Townsend a Church of England clergyman, in one of his works on Spain, says of the inquisitors: "It is however universally acknowledged for the credit of the corps at Barcelona, that all its members are men of worth and most of them distinguished for humanity." Townsend wrote in 1798, and at that time the feeling of horror prevalent in England at the Inquisition must have been more acute than it is to day. And even to day it sounds a good deal like a joke to tell us that Ferdinand was cruel, humane and honest. We have the evidence of Lorenzo Dolado and others that such was the case. We do not go back into the dusty past to find parallels for Hoar, Edmunds and their following, but to show that good intentions do not always justify whatever is undertaken and authorized.

The history of religious persecution has been treated more or less by every

writes of persecutions during the last century and a half, and all attribute the persecuting spirit rather to ignorance than to any natural evil intent. Persecutors may have been the best intentioned men; but they have been woefully ignorant, and it seems as if they were no more enlightened to-day than they were in the days of Marcus Aurelius. It would be hardly fair to deny even the ignorant Murray a certain amount of good intention, though he stopped the supplies of a nineteenth century educational establishment in the bosom of the Great American Republic. Oh, shades of Jefferson, Jackson, Luther and Gustavus Adolphus, be not disturbed in your celestial abodes at the atrocities perpetrated to-day in the name of liberty and religion. Rest peacefully; the spirit of progress which you have begotten is still abroad, and though the henchman of the President of 60,000,000 of people has vetoed the appropriation bills for a university destined for the improvement and education of no less than one-quarter of a million of people who regard the Constitution of the United States as second only to their Bible; though this vile product of humanity has vetoed this bill, fear not the spirit of Torquemada, Aurelius or the instigators of St. Bartholemew massacre has returned to earth. That rancorous embodiment of ignorance and bigotry, dishonesty and falsehood, immorality and vice; who is but the reflex of a party which has brought shame to humanity and disgrace to American manhood, yea, he will be soon relegated to ignominious obscurity and opprobrious retirement.

Buckle, the historian of civilization, says: "To punish even a single man for his religious tenets, is assuredly a crime of the deepest dye; but to punish a large body of men, to persecute an entire sect, to attempt to extirpate opinions which growing out of the state of society in which they arise, are themselves a manifestation of the marvelous and luxuriant fertility of the human mind—to do this is not only one of the most pernicious, but one of the most foolish acts that can possibly be conceived. Nevertheless, it is an undoubted fact that an overwhelming majority of religious persecutors have been men of the purest intentions, of the most admirable and unsullied morals. It is impossible that this should be otherwise, for they are not bad intentioned men who seek to enforce opinions which they believe to be good, still less are they bad men, who are so regardless of temporal considerations as to employ all the resources of their power, not for their own benefit but for the purpose of propagating a religion which they think necessary to the future happiness of mankind. Such men as these are not bad, they are only ignorant; ignorant of the nature of truth, ignorant of the consequences of their own acts." This is what Buckle thought of persecutors when he penned the above words somewhere about the year 1857—Buckle who devoted ten hours a day for seventeen years to historical research, and who studied ancient and modern languages and literatures, and who consulted some 400 authors of eminence in modern and mediæval literature, and whose body now rests in Damascus with an Arabic inscription on his tomb. Surely Mr. Blaine must have heard of Mr. Buckle, the historian of civilization, who was born in England in 1831, and died in Damascus in 1863. If the name Buckle were mentioned to President Arthur he probably would mistake it for that of some foreign pantalon maker, and if mentioned to Gov. Murray he might mistake it for some brand of Kentucky whiskey or Cuban cigars.

However, Buckle is an authority in history and in historical research, and should be consulted by good-intentioned, virtuous Mormon-aters. Ignorance of law will not palliate crime. Ignorance of history, humanity and progress will not justify persecution and tyranny; neither will intellectual torpidity, nor mental imbecility, nor love of notoriety.

It may be urged that Joseph Smith was of too humble an origin to be made the instrument of heaven, and also that it is unusual at this date to receive revelation from heaven. No God-believing person can with propriety use any argument of this kind; because, if there is anything out of place in the Almighty communing with earth to-day, the same should be 1,800 years ago or 4,000 years ago. Magazine scribblers and cyclopædia biographers may indulge as much as they please in attributing to Joseph Smith illiteracy, fraud and arrogance, but to the real student of human progress this is naught.

When a person reads the life of Theseus the reconstructor of Athens, of Romulus the founder of Rome, of Numa Pompilius the apostle of order and religion, of Christ the founder of Christianity, all of whom are accorded divine origin on the one hand and illegitimacy of birth on the other hand, we can be prepared for some Munchausen developments when we come to Joseph Smith the founder of Mormonism. Even our own immortal Lincoln has not escaped the general fate of great men, and there are biographers who doubt the legitimacy of his birth. But be those things as they may, the simple fact is that Joseph Smith was about the same as the average New England youth, who like Horace Greeley, Benjamin Franklin and a host of others subsequently made their mark in the world. Joseph Smith was inclined to solitude and religious speculation in his youth, and as he grew older concentrated all his thought and energy on religion. If the materialist would wish to see the natural outcome of this intense study let him consult Buckle the historian, who says: "Owing to circumstances still unknown, there appears from time to time, great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy, by which important effects are eventually brought about. But if we look into history, we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation, it can do no present service, but must bide its time, until the minds of men are ripe for its reception. Of this, innumerable instances will occur to most readers. Every science and every creed has had its martyrs,—men exposed to obloquy, or even to death, because they knew more than their contemporaries and because society was not sufficiently advanced to receive the truths which they communicated. According to the ordinary course of affairs, a few generations pass away, and then there comes a period, when these very truths are looked upon as common-place facts; and a little later there comes another period, in which they are declared to be necessary, and even the dullest intellects wonder how they could ever have been denied. This is what happens when the human mind is allowed to have fair play, and to exercise itself with tolerable freedom, in the accumulation and diffusion

of knowledge. If, however, by violent, and therefore by artificial means this same society is prevented from exercising its intellect, then the truths, however important they may be, can never be received. From an attentive perusal of these observations by one of the most learned and exhaustive and analytical of historians, it will be seen how necessary it is for the statesman to approach a new religion with caution, with investigation and with the most liberal and enlightened tolerance.

We have seen how the cold steel of the material critic dissects the founder of a new religion. Now to any person believing in a Supreme Intelligence it will be no strain on the imagination to see how this Supreme Intelligence could favor the man who makes religion and the improvement of mankind his sole study, and not alone favor but make this man the instrument of his all-searching and all-knowing wisdom. It is more feasible to think God would make Joseph Smith His instrument, because Joseph Smith devoted himself entirely to a contemplation of the deity; than that he would make Horace Greeley his instrument; because Horace devoted all his time and study to worldly politics. In a word any calm impartial mind will see nothing at all preposterous or in discordance with the accepted laws of human progress, in the career and mission of Joseph Smith. The question is, are we justified in persecuting his followers? Will we forward human affairs and the spiritual and temporal welfare of mankind by suppressing the religion of Joseph Smith, or rather of Jesus Christ? Let us devote a moment or two to glance at this subject philosophically.

It is urged that Mormonism is retrogressive, and it is universally admitted that as a people we are progressive. Now there is not in all history an instance of a progressive people adopting a retrogressive religion, then what have we to fear from Mormonism? Will natural laws be suspended to forward this religion? Next, if Mormonism is progressive and we are retrogressive, the best thing would be to adopt it. Is it so organized that it is capable of further advancement? Is it so constructed that as a religion it will embody the will and opinion of the people, and thereby express the voice of the people in its ordinances and ceremonies? Is it such that its chief administrators can truthfully represent the whole body, and doing so faithfully echo the voice of the people which is the voice of God, and thus plainly prove that there is no incongruity in modern revelation from the Supreme Being?

JUNIOR.

APPALLING THUNDERSTORM IN SCOTLAND.—MIDNIGHT DARKNESS AT MID-DAY.

"SCOTLAND was," the *Dundee Advertiser* says, "visited on Aug. 12th by a storm of thunder and lightning which, for sustained violence and prolonged duration, has seldom been experienced in this part of the world. The storm was also attended by a phenomenon which, so far as is known, has not been observed in Scotland during the memory of the present generation. The weather in the morning was fine, but very close and warm. Shortly after seven o'clock thunder peals were heard in the distance, and continued with

little intermission till mid-day. Between eleven and twelve o'clock there was seen on the south-western horizon a bank of clouds of inky blackness, which gradually advanced and spread until a pall seemed to envelop the earth, and Dundee and the surrounding district were immediately enveloped in the darkness of midnight. This extraordinary state of matters continued for fully half an hour, during which almost all kinds of traffic was suspended in the streets. Many people exhibited the utmost alarm, and waited with trembling fear the result of the extraordinary phenomena. Shortly after half-past twelve a little clearance was visible in the western sky. Simultaneously a thunderstorm of unparalleled violence burst forth right over the town. The lightning played incessantly, lighting up the gloom by its long, brilliant, tremulous flashes. The darkness still deepened, the lightning came with ever-increasing intensity, and the thunder rumbled with increasing loudness, until it burst in a terrific and awe-inspiring storm right above the town. Flash followed flash, and peals which seemed to shake the earth reverberated through the sulphurous air. Down came the rain in deluging torrents, and as the rain increased the darkness slowly passed away, but heaven's artillery only rolled the louder, until the town seemed suffering the horrors of a bombardment. About one o'clock the dense darkness had gone, and a grey gloomy sky and close and sulphurous atmosphere overspread the town. The storm continued to rage with little abatement in its violence up to two o'clock. During the period when it was at its height some beautiful effects were visible, the lightning sometimes darting in brilliant fire balls, which seemed to burst over Dundee. So great was the darkness in the town that all public works, shops and offices were lighted. The lamps were also lit in the street cars. Much alarm prevailed in several of the mills in Dundee, and work had generally to be suspended for a time, owing to the female employes being overcome with nervousness. From Edinburgh it is reported that Lord Lauderdale, while shooting near Lauder, was struck, and has since died. Between the time that the darkness settled down and the bursting of the storm, a painful stillness and suspense prevailed everywhere. Hardly a word was exchanged, and the awe which seemed to seize upon most everybody betokened the intense anxiety which reigned. It was feared by many that we were on the eve of a violent convulsion of Nature. People called to mind what they had heard or read of the phenomena that are wont to usher in the dire catastrophes of Nature, and they found them all repeated in the prelude of this storm. Observers state that the electric light displayed itself in all sorts of unusual forms. At one time it seemed to describe a half circle in the heavens, and leave behind it a stream of steel-grey vapor. Balls of the most brilliant light shot out from the darkness above, and broke into innumerable bolts of flame over the Fifeshire hills. The darkness which had fallen on the scene was dispersed by this splendor of light, the rain came down in torrents, and all around was swiftly shrouded in a dull and depressing grey. The storm naturally produced great alarm among women and children. Mothers of families, besides being themselves in a state of terror, had great difficulty in dispelling the fears of their little ones. In several large work-rooms in connection with millinery establishments in town a number of the

girls fainted. The workers in several factories were so much frightened that they could not look after the machinery, and the weavers left their looms and lay down in the passages. After the lamps were lit it was discovered that a number of the weavers had fainted. They were at once carried to the porters' lodges and attended to. A machinist while at work in South Tay street became ill, and went into the street. She fell down insensible, and Dr. Moon was called. He stated that the woman had fainted through fright. About a hundred children who are to take part in the forthcoming spectacle 'Trafalgar' at the Music Hall, were being drilled on the stage when the storm burst. The sudden darkness and the startling thunder-claps threw the youngsters into a state of great alarm, and it was with the utmost difficulty that they were kept free from panic. In these counties the storm will long be remembered as without precedent in the experience of the most elderly inhabitants. The Egyptian darkness which came brooding over the land and turned day into night, the pillars of impenetrable cloud which might have hid behind their blackness the dread artillery of the spheres, the crash of thunder and blaze of light in which the clouds and darkness were finally dispersed, combined to impress with their awful grandeur the least observant and sensitive of mortals. We are assured from many quarters that a multitude of good people felt the end of the world to be at hand, and were only assured that the earth would last a little longer when the gas was put out."

RELEASED.—Elder W. S. Read, of the London Conference, has been released on account of sickness to return home.

WELSH CONFERENCE.—Meetings of the Welsh Conference will be held in the Railway Inn, Merthyr Tydfil, Sep. 7, 1884, commencing at 10 a.m., 2 and 6 p.m.

DEPARTURE OF EMIGRANTS.—The fourth general company of emigrating Saints sailed from Liverpool per S.S. *Wyoming* on Saturday, the 30th ult. Elder Benjamin Bennett in charge. There were 193 from Great Britain, 50 from Switzerland and Germany, and 225 from Scandinavia, who, together with 31 returning missionaries, make a total of 498. The names of the returning Elders are as follows: J. A. A. Bunot, Henry Yates, John Griffin, John R. Holt, Wm. Wagstaff, J. L. Bench, F. L. Gibbons, John Reeve, Robert Hunter, Benjamin Bennett, James Briggs, Chas. H. Rhoads, H. W. Harris, W. S. Read, Edward Stevenson, Alois Bauer, John Smacki, C. E. Anderson, C. A. Tietjen, A. Anderson, James P. Olson, John Olson, S. Sorensen, Lars P. Oveson, Hans J. Bruun, S. Petersen, C. Larsen, A. J. Hansen, O. Johnson, Gustaf Anderson, P. P. Dyreng.

Fifteen of these Elders have been serving in the British Mission, fourteen in the Scandinavian, and two in the Swiss and German. Most of them left their homes in Utah about two years ago. Others came from there more recently, and have reluctantly been compelled to cease their missionary labors on account of failing health. All have labored faithfully to spread a knowledge of the Gospel and save souls, and now they return to their mountain homes with the approval of the Almighty and benediction of the Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 1, 1884.

WAR IN CHINA.

For more than a year past war has been more or less imminent between France and China; in fact, desultory fighting was for some time kept up between the forces of the two nations in Tonquin. The French have all along appeared confident of their ability to whip the Chinese into subjection, and rather anxious for a sufficient pretext to commence the operation. This has at last been furnished by China refusing to pay £3,200,000 demanded by France as indemnity for some of the Chinese troops having fired upon the invaders of their country after a treaty of peace had been signed by the representatives of the two belligerent powers. The opening of the war on the part of France was made by its fleet of war vessels bombarding Foochow. The Chinese fleet, consisting of eleven vessels—mere toys—were all except two blown to pieces, and the town, arsenal and even defenseless villages were bombarded in the most heartless manner, although there was but slight resistance offered, and long after it had all subsided. An English correspondent who was present writes to the *London Times*: "The bombardment was a sickening business. No surrender was allowed to the disabled and sinking vessels; the guns having been silenced, they were shelled for hours. The French had eight heavily armed ships. Several Chinese gunboats maintained bravely a desultory fire for about fifteen minutes, when the survivors of the crews leaped overboard, but the combat was practically finished in seven minutes. The superior artillery of the French made the contest, after the disabling of the Chinese vessels, not a fight—it was a massacre." The English press universally condemns the barbarity of the French as displayed in the commencement of active hostilities between the two great powers, and it is evident that China will have the sympathy of other European nations as well in the general war which is now likely to ensue. France is not likely to find it as easy a matter as anticipated to bring the Chinese to terms. It is presumable that the Chinese government knows its strength pretty well, and it is not likely to submit to the arrogant dictation of a government representing numerically but a fraction as compared with its vast population. Other nations are almost sure to be embroiled in the conflict if a general war between France and China should follow the sanguinary commencement already made, and what the end will be it is difficult to foresee.

We know, however, that "wars and rumors of wars" are among the latter-

day judgments which have been predicted, and painful though it is to learn of the slaughter of our fellow creatures, we ought to regard it as a fulfillment of prophecy and a means by which the Lord will "vex the nations" who reject the Gospel, and by which He will accomplish His mighty purposes. The Lord has declared by revelation to His Prophet Joseph Smith, that "war shall be poured out upon all nations." * * * And thus with the sword and by bloodshed, the inhabitants of the earth shall mourn: and with famine, and plague, and earthquakes, and the thunders of heaven, and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. (Doc. & Cov. Sec. 87.)

He has also said: "And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven: and it shall be the only people that shall not be at war one with another." (Doc. & Cov., Sec. 45.)

These predictions, as well as those recorded in the old Scriptures relating to the judgments of the last days, will all be fulfilled, whether the time has yet arrived for the commencement of their fulfillment or not. And the Latter-day Saints are not the only people who believe that we are living in the last days. Others are watching with fearful forebodings the signs of the times, and though they harden their hearts and refuse to accept the Gospel as it has been revealed anew in this age, they do not feel secure by any means in the course which they are pursuing. The account given in another part of this issue of the storm in Scotland and the fright attending it, will afford us some idea of what the condition of the world will be when the judgments predicted actually do come. We can well believe that they will call on the rocks to fall upon them and hide them from the face of an offended God.

G. C. L.

MURDER OF ELDERS IN THE SOUTH.

We are still awaiting definite information concerning the massacre of our brethren in Tennessee. The meagre accounts which the New York and English papers contain do not even afford us the names of the persons killed. It is stated, however, that the body of another Elder (in addition to the two shot down in the house where they were holding religious service) has been found in the woods, so that there are three Elders and two of their friends known to be killed, and that the recovery of Mrs. Corder, who was shot in the leg, is doubtful. The fate of the Elder who escaped to the woods while the firing was going on, and who was followed by a party of the mob, is still unknown. Up to the 13th none of the perpetrators of the deed had been arrested, but great excitement prevailed in the region, and the murder is said to have been condemned by the press and public generally. The New York Herald, however, in commenting on the tragedy, attempts to throw the blame upon the Latter-day Saints. Here is what it says:

"The occurrence is to be greatly regretted as marking the height reached by the state of feeling which had been engendered by the Mormon efforts at settlement and proselytizing. It should be received, too, by the determined Mormon element having its seat and fortification in Utah as a warning to be considered. When popular feeling in this country is once aroused to abhorrence of any system or institution it is not easily restrained. Mormonism has owed its safety of late to the fact that it has not practically interfered with its neighbors. But its impudent antagonism in the past to the official authority of the United States and the murderous acts committed by the Danites have neither been forgotten nor condoned; and though these do not justify such an attack as that of last Sunday any more than does the obstinate existence of the institution of Mormonism, it may be at least believed that they explain it. Mormonism is a morbid growth, to which gravitate all the most dangerous because the most tractable elements of outcast Europe. It has either got to be absorbed or extirpated."

This is simply a miserable apology for the cold-blooded, unprovoked murder. What could be more monstrous! The truth is, doubtless, that the writer of that article is secretly glad that the massacre has occurred, in the hope that it will prove a warning to "the determined Mormon element having its seat and fortification in Utah," and check "the Mormon efforts at settlement and proselytizing." If, as he says, "when popular feeling in this country is once aroused to abhorrence of any system or institution it is not easily restrained," the greater is the pity. It was popular feeling that condemned the Savior, and clamored for his death until his blood was shed; it was popular feeling that subsequently bound His Apostles, and resulted in one after another of them suffering violent deaths. Popular feeling caused the persecution of all the early reformers, and led to the massacres of the Albigenses and Huguenots in France, the Waldenses in Piedmont, and the Protestant sects of Germany, and sanctioned the tortures of the bloody Inquisition in Spain. It was popular feeling that caused the burning of men at the stake in England for heresy, that persecuted the Puritans and drove them from England's shores, and that caused the Puritans in turn when located in New England, to persecute the Quakers and others whose religion differed from theirs. Popular feeling has caused the suffering which men of God have had to endure in every age when they have lived upon the earth, and it is what the truth—scientific as well as religious—has always had to contend against. The fact of popular feeling condemning any person or sect or idea or thing, is no proof of the same being wrong; in fact, if history is to be relied upon, popular feeling has more frequently been arrayed against the truth than in its favor. And who are responsible for the errors of popular feeling? Such men as this New York Herald writer in a very large degree, who never scruple at telling the most outrageous lies when it serves their purpose to do so. And when called to judgment, such men who have knowingly published falsehoods for the purpose of inciting hatred against an innocent people, will not be adjudged guiltless for the bloodshed resulting therefrom.

There is no doubt but the reckless desperation with which lawless bigots raid upon defenseless "Mormon" Elders for merely propagating their religion, is largely due to the lies that are published in such papers as the Herald, and the encouragement they receive therefrom.

The editors of the Herald know that "Mormonism" has never interfered with its neighbors. They know, too, that the "Mormons" have never shown

any "impudent antagonism in the past to the official authority of the United States." They know also that the "murderous acts committed by the Danites," to which they refer, are a myth, and never had any existence in reality, at least so far as the Latter-day Saints are concerned! They know, too, that the murder of those Elders in the South while peacefully serving as missionaries, laboring without hope of earthly reward, and solely with a desire to benefit their fellow men and spread a knowledge of the truth, is not only unjustifiable, but deserving of the severest condemnation.

The assertion that "Mormonism is a morbid growth, to which gravitate all the most dangerous because the most tractable elements of outcast Europe," is so absurd and contradictory that it needs no denial on our part. Who ever heard of the most dangerous elements of any place, being the most tractable?

The *Herald* declares that "Mormonism has neither got to be absorbed or extirpated." A certain king of Egypt once decreed that the male infants among the Israelites should be put to death, but Moses was spared and delivered the children of Israel from Egyptian bondage, while the wicked king was overwhelmed in the Red Sea.

A fellow by the name of Haman, the right-hand man of King Anasternus, once got spiteful towards the Jews in the kingdom, and especially towards one called Mordecai, and obtained a decree to have them all put to death, and even erected a very high gallows to hang Mordecai upon; but his plans failed, and he swung from that gallows himself, while Mordecai inherited his wealth and was elevated to the second position of honor in the kingdom.

Certain decrees were once passed to accomplish the destruction of Daniel and three other Hebrew captives in Babylon, but the plans, though carefully laid, miscarried through an overruling providence, and their lives were spared.

King Herod, on learning of the birth of the Savior of the world, decreed that he should not live, and to make sure of it, slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under; but Jesus had already escaped, and He lived to fulfill His mission.

The editors of the *Herald* ought to learn from these examples and others which history, sacred and profane, supplies us with, that man's decrees are very liable to fail, but that there is a higher power than man, whose decrees never fail, however much man may oppose them.

As for the work which the *Herald* styles "Mormonism," and predicts the absorption or extinction of, it has been established by the Almighty, and He has decreed that it shall stand forever, and if the *Herald* man does not know it now, he will learn it some day, and perhaps to his sorrow, when he finds himself condemned for having opposed it, and looks up from his place of torment, as did the rich man of old, to see those whom he despised basking in the joys of the blest.

G. C. L.

THE LAST COMPANY. The last company of emigrating Saints for the season will sail from Liverpool on the 25th of October per S.S. Nevada. Those intending to go with this company will please govern themselves accordingly.

ABSTRACT OF CORRESPONDENCE.

ITEMS FROM CACHE COUNTY.

Elder Francis Sharp writing from Smithfield, Cache County, Utah, Aug. 9, 1884, says:

"I think I see improvement in the Saints here at home; but, of course, there is still room for more. Since the Logan Temple was dedicated and opened for work, there seems to be an increasing desire among the Saints to live so as to be worthy to go there and work for themselves and their dead. I can pause in my writing, and from my window look on the Temple, and although it is from seven to eight miles distant, it has a fine appearance; and for me to look on it when tired and weary, causes me to feel refreshed and strengthened.

"It is now the season for gathering the crops; and our farmers are very busy with their hay and grain, and the sisters with the fruit of the orchard and garden. This season we have suffered a good deal of damage in our orchards and gardens from worms, but not so much in these northern towns as in Salt Lake, Provo, and neighborhood."

CONDITION OF THE WELSH CONFERENCE.

President W. D. Williams writes from Merthyr Tydfil, Aug. 15, 1884, as follows:

"Having not seen anything in the STAR for some time from the Principality, I am induced to write a little concerning our doings in this part. Speaking of things religiously, the missionary field looks pretty well, and seems to hold its own. Temporally, there appears to be a slight murmur of hard times. But as hard times do not particularly concern us, having found a remedy in the Gospel, we do not often speak upon that subject. When we do, we generally picture things the worst side out, that is, as far as truth will let us, and the people hate us for it, like they did Noah and Lot. And yet, while we portray an evil as being at the doors of the people, we are consistent enough to provide a remedy for that evil.

"Out-door preaching began with the summer season, and is vigorously kept up. The Elders, as well as the local brethren, I am glad to say, are determined to acquit themselves creditably on this score, but the results, as yet, do not seem to be of the most flattering character. Our best prospects by way of baptisms just now, it appears, are among those who joined and then left the Church in early days. There are a few of this sort now waiting admittance, who, judging from their present actions and morals, will soon be considered worthy the privilege of renewing their covenants, as some of them already show their sincerity by attending meetings, paying tithing, etc. The Saints, generally, are feeling pretty well. They are nearing the Lord with increased unity and good life, bringing faith and works together more evenly to the front than they have done. And those who have been experimenting on the virtue of faith alone find they have been losing time, and that the sayings of the Apostle James respecting faith without works are true. Heretofore the Elders, as a rule, have been traveling in pairs; but now, owing to the scattered condition of the Saints, as well as their indigency, we have considered it advisable for them to go singly, so far as practicable. Elder E. J. Mantle, who has labored most of his time in Monmouthshire, is now traveling in the Carmarthen District, and Elder R. H. Jones is installed in his stead. Elders F. Lewis and H. S. Goddard are experimenting in the Cardiff District. They are quite buoyant, but seem to think that good souls are hard to find in their section of the country. The Cardiff Branch of the Church, that once was so strong and flourishing, has been squeezed out of the town, and nearly out of existence, some time ago; and not only in this place has such a thing happened, but it seems to be general throughout the country.

"In taking a general view of the position of the Saints of this Conference, I find they are mostly located in small villages and byways. The last meeting under a Branch

organization in North Wales took place at a small village (Bogillt), while on either side were found larger towns, as if to hasten, as it were, the fulfillment of the saying: 'One of a city and two of a family.' The few Saints in and about Cardiff now hold their meetings at a lonely house in the suburbs. The Branch is in charge of Brother Samuel Shepton, who is an energetic and efficient officer, and does what he can to keep the affairs of his Branch in the right train.

"This, I may say, is an iron and coal country, and therefore our converts are mostly people who are engaged in that line. The iron trade seems to be on the wane, generally, and the men are put on about half time. In the coal trade there appears to be no diminution, though it is not brisk. It is stated that the coal exports of Cardiff last year amounted to 8,700,079 tons; Newport, Mon., 1,685,233 tons, and Swansea, 84,060 tons. This ought to show that the collier is no idler."

UTAH NEWS.

(Summarized from Territorial Papers.)

The project for establishing an Irish colony near Corinne has fizzled.

Daniel Gamble, an old and well-known citizen of Ogden, died on the 6th of August.

The People's Party came off victorious in every county in the Territory at the recent election.

And now Sevier County is to have a newspaper, with the title of the *Echo*, published at Richfield.

John D. Telford, of Lewiston, Cache County, was accidentally killed on the 3rd of August through the running away of his team.

Brother Ward E. Pack, of Kamas, who some time since had his right hand mangled in a saw mill, has recently had his arm amputated.

President John Taylor and a number of other prominent Church officials were visiting and preaching through Bear Lake Valley at last accounts.

The sum of \$2413 has recently been expended by the heirs of the late President Brigham Young in improving the private cemetery in which his body reposes.

The hopes of the Ogdenites are again raised by the prospect of permanent and extensive depot buildings being erected at that place by the U. P. and C. P. railroads.

A cow shed at Franklin was recently struck and set on fire by lightning and two boys who were milking cows underneath it were stunned by the shock, but neither of them hurt seriously.

Moses W. Taylor has been elected by the City Council of Salt Lake City to the office of Assessor and Collector of Taxes, which office had been rendered vacant by the death of the late Wm. W. Taylor.

Parry's Literary Journal, is the title of a 32-page monthly magazine to be published by J. H. Parry & Co., of Salt Lake City. Utah will soon be well supplied with newspapers and magazines at the present rate of increase.

A number of Salt Lake bicyclists have gone on an excursion to the National Park, on the Yellowstone, making the journey on their iron steeds while their camping outfit is freighted in a wagon.

A fire occurred at Ogden on the evening of the 8th of August, in the furniture store of John A. Boyle. Although extinguished before it had made much headway, the damage was considerable but it was covered by insurance.

There was but a light vote polled generally at the recent election in Utah, the apathy on the part of voters among the People's Party being due most likely to the weak showing or entire absence of effort among the opposition party.

A party of excursionists returning to Brigham City from a trip in the mountains recently, had the carriage in which they were riding overturned by the team running away, and two of them, Alvirus E. Snow and his sister Parentha, were seriously hurt.

The municipality of Ogden has purchased the stock in the Water Works Co. of that city which was held by individuals, amounting to \$36,688, so that the city now has full control of the water by which its inhabitants are supplied for domestic purposes.

Elder C. W. Penrose has been chosen as Counselor to the President of the Salt Lake Stake of Zion, in the place of Elder D. O. Calder lately deceased; and Elder John Q. Cannon has been selected as Stake reporter in the place of Elder W. W. Taylor, who also recently died.

There is some talk of a newspaper, democratic in its politics and independent or neutral in everything else, being started in Salt Lake City. It will probably supersede the *Evening Chronicle*, a weak-voiced echo of the scandalous *Tribune*, and it is to be entitled the *Salt Lake American*.

Hopt, the thrice-convicted murderer, is posing as a martyr to "Mormon" intolerance. He has written a long and incoherent letter to the *Messenger*, a newspaper published in Illinois, denouncing the "Mormons" and appealing to the charitable for money to aid in securing another trial and restoring his "innocent conscience."

C. J. Gustafson, a harness maker of Salt Lake City, has already obtained patent right on eight ingenious contrivances which he has invented in connection with his business, some of which have become very popular, and now he has invented a new style of halter which is highly commended by those who have seen it.

The photo-printing machine invented lately by Wm. Hilt and Theo. Wilson, of Salt Lake City, has received favorable notices at the annual convention of photographers at Cincinnati, and is declared by experienced manufacturers of photographing apparatus to be "the most ingenious and valuable thing of the kind ever gotten up."

John Beck, of Lehi, has purchased the farm formerly owned by J. G. Nails, on the west side of Utah Lake, near the head of the Jordan, and is making a pleasure resort of it. It possesses many natural advantages for the

purpose designed, such as warm medicinal springs, beautiful prospect, easy access to the lake for bathing, boating or fishing, plenty of wild game for hunting, etc.

A recent Union Pacific train had a pretty hard time of it near Julesburg. A phenomenal hailstorm came up, and in a few moments every window on one side of the train was destroyed, even the heavy plate-glass lights of the Pullman "Carrot City" shattering the lights of the rest. The woodwork of the cars was dented in many places, and old railroaders say it was the most violent storm they ever experienced.

The manufacture of ready-made clothing from home-made materials is to be added to the numerous branches of business already successfully operated by Zion's Co-operative Mercantile Institution of Salt Lake City. An experienced foreman cutter has been sent for to England, and by the time he arrives there everything will be in readiness for doing an extensive business, that will effectually tend to check importations of clothing from abroad.

An ingenious miller named H. G. Knudsen, of Big Cottonwood, who has in addition to the usual products of a grist mill been for some time past making a specialty of pearl barley, has recently made the necessary machinery for the manufacture of oatmeal of various grades and is now turning out that excellent article of diet, of a quality fully equal to the Scotch oatmeal. He will probably be able to supply the local demand for this article hereafter, and dispense with the necessity of importing any more. Utah raises as good oats as any country can produce, and we see no reason why oatmeal should not in time become a product for export, instead of it being imported to the Territory.

The Tabernacle Choir of Salt Lake City lately enjoyed a day's "out" at the granite quarry, mouth of Little Cottonwood canyon, and returned quite enthusiastic in their praise of Superintendent James Livingston and his force of quarrymen for the manner in which they were entertained, and the cozy style in which they have fixed up their temporary quarters in that region. It seems that the quarrymen spend their leisure time in cultivating garden plots, raising choice flowers, and decorating the rustic homes in which they reside during the week while they are at work, vying with each other in the production of the beautiful. The place is described as a veritable paradise in appearance.

Ammon M. Tenney, of St. Johns, Arizona, was arrested last month on a charge of practicing polygamy, and bound over in the sum of \$5,000 to appear the present month before the U. S. Commissioner for examination. His wife was also placed under \$1,000 bonds to appear as a witness. Brother Tenney endeavored to have the examination proceeded with at once, but the prosecution refused this in the hope of being able to procure evidence against him, and with this object in view the U. S. Commissioner united with others in searching for the supposed second wife. Some of them even went prowling around the house of the accused after dark, playing at Paul Pry in search of evidence, but were detected by the inmates and invited to come in like men if they had a search warrant, and if not, advised to leave the premises.